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that the Syrian governor was the procurator's close neighbor and his superior in rank, and that the special commission to Vitellius (175 L: Tacitus, Ann. 6. 32) may have been couched in general indefinite terms like the *senatus consultum* cited by Caesar (B.G. 1.35). Dr. Husband is in error in supposing that the latter procurator had no independent jurisdiction at all. He did have a limited jurisdiction of his own (Ulpian, Dig. 40.19. 9. 2).

The author seems to realize quite inadequately the measure of arbitrary power implicit in the proconsular imperium, delegated directly to the procurator. For that reason, the discussion of whether there was or was not a written indictment is largely futile.

According to Dr. Husband, the charge brought against Jesus when he was arraigned before Pilate was *maiestas*—for which it would have been better to cite the definition in Paul's Sentences, 5.29.1, than that of Ulpian (Digest 48. 4. 1). It is, however, more likely that the charge was *seditio* (Paul, Sent. 5.22. 1; Digest 48. 19. 38. 2), since crucifixion is mentioned among the penalties for this crime, but not for *maiestas*. In passing, it may be noted that the author's statement (267), "Nothing less than death was ever recognized as adequate for treason", is slightly inaccurate. Upon the *honestiores*, relegation was inflicted.

That the scourging was used to elicit a confession, as is suggested on page 268, is scarcely possible. Roman law, in earlier and later times, knew of torture for that purpose only in connection with slave testimony (Decree of Augustus, 8 A.D., Digest 48. 18.8. pr.).

The Barabas incident seems to have been misinterpreted. The passage from the Digest cited on page 270 states that, in the time of Marcus, the withdrawal of a sentence by a proconsul had become obsolete, and it seems to imply that a rescript of Marcus and Verus made it illegal thereafter. Dr. Husband believes that between the conviction and sentence, as in our procedure, there was an appreciable interval. But the *sententia* here referred to contained both conviction and sentence. As stated on page 270, Barabas was probably awaiting such trial as a Roman administrator might choose to mete out to a man of his type. Again, on page 233, a rescript of Gratian is quoted (Cod. 9.4. 5) as though it applied only to convicted traitors and provided that execution shall "follow swiftly after conviction". However, the rescript is quite general and states that all prisoners shall either be convicted and punished or else freed from arrest as quickly as possible.

Another incident, apparently misunderstood, is that of Herod. The passages cited on page 264 do not at all bear out Dr. Husband's contentions. The first (Dig. 1. 18. 3) states as a general rule that governors have authority primarily over persons legally domiciled in their district, and only exceptionally over *extranei*. Another passage (Celsus, Dig. 48. 3. 11) states that an *extraneus* is to be tried by the local praeses. And he goes on to say, *illud a quibusdam observari solet ut*

cum cognovit et constituit, remittat illum cum elogio ad eum qui provinciae praeest unde is homo est. From the rescript of Caracalla (Cod. 3. 15. 1), the author omits the important phrase, 'or where the man is found'.

It would seem, accordingly, that either Pilate or Herod might have entertained the charge against Jesus and that it was purely a question of comity whether Pilate, who had physical control over his person, should turn him over to Herod or not.

On the same page, another citation of the Digest (49.16.3. pr.) is strangely misapplied. The actual facts are just the reverse (Dig. 48.3.9).

Sometimes Dr. Husband is at pains to prove what might safely be assumed. So he cites Caesar B.C. 3. 108 (doubtless a slip for 107), to show that a trial might take place in the open air. The passage, however, refers to jurisdiction rather than to place. Another somewhat hasty assumption is that the 'Acts of Pilate' are a source of any kind (235, 261). To attempt to obtain information about the actual trial from this book is as hopeful a proceeding as to expect to derive knowledge of Ezra or Enoch from some of the apocryphal books that bear their names.

The bibliography, while necessarily selected, is ample. One might add to it Adolf Büchler, *Das Synedrion im Jerusalem* (1902); Heinrich Laible, *Jesus Christus im Thalmud* (1900)—which must be used with caution and with careful note of Dalman's corrections.

Diversity of judgment on controversial matters is inevitable. As has been seen, the reviewer and the author differ *toto caelo* on many points. If the foregoing seems to be little more than a tabulation of such points, a wrong impression may readily be created. Even those who disagree with Dr. Husband at every step cannot fail to derive profit and stimulation from his presentation and anyone who undertakes to examine the important questions here discussed will be extremely ill-advised if he disregards this book.

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Studies in Greek Prepositional Phrases; *δέ, ἀπό, ἐκ, eis, ἐν*. Chicago University Dissertation. By Emily Helen Dutton. Chicago: distributed by the University of Chicago Libraries (1916). Pp. ix + 211.

Every student of Greek, or in fact of any foreign language, has been annoyed by the curiously erratic meaning of many prepositional phrases. Who could infer from a knowledge of the separate words the meaning of the English phrase, 'on purpose', or of the Greek phrase, *ἀπὸ σφωματος εἰπεῖν*, 'to speak from memory'? These and other so-called idiomatic phrases have developed independently of their component elements; they have become isolated from other locutions which contain one or more of the same words. English 'on purpose' is no longer closely associated

with such phrases as 'on top', 'on the spot', 'on time'; and it is less closely associated with the phrases 'my purpose', 'the purpose of the machine', 'to the purpose, etc.', than these are with one another. 'On purpose' has undergone an independent semantic development in which the other phrases cited have had no share. It has in short become virtually a compound word; its meaning can no more be learned by a process of grammatical analysis than can the meaning of such words as 'railroad' or 'typewriter'. Such phrases demand treatment in a dictionary or in a treatise more or less on the plan of a dictionary.

Dr. Dutton has undertaken to supply a comprehensive treatment of individualistic prepositional phrases in Greek. The task is too large for a dissertation, and so the author has limited herself for the time being to five prepositions, and to "classical Greek literature from Homer to the time of Aristotle", although there are illustrative citations outside of these limits. The first limitation is sound; it would perhaps have been better still to treat only one preposition at this time. The restriction of material is unfortunate. The treatment of later authors, inscriptions, and papyri from this point of view will have to be undertaken some day, and Dr. Dutton would have contributed more if she had chosen to treat more thoroughly a smaller part of her subject. A dictionary should rest upon as wide a base as possible.

The book consists, then, of brief articles on a large number of prepositional phrases. These will be of value for the interpretation of Greek authors, and to students of style (including those who are cultivating their own or their students' Greek style). A cursory reading and the verification of a number of references indicate that the work has been done with extraordinary accuracy—no mean virtue in a dictionary. Since the best editions and translations have been consulted, even inexperienced students will find here a safe guide. The users of the book would have been saved much trouble if the alphabetic arrangement had been adopted.

The author has chosen, however, to arrange her material according to meaning, use, grammatical form, etc. Such a classification, if wisely made, would serve the interests of a third group of readers, namely students of language as such, and in particular students of semantics. The material here presented is of the utmost scientific importance and some of it has not heretofore been accessible; but Dr. Dutton's classification is not scientific. In fact she nowhere gives evidence of acquaintance with the abundant recent literature on semantics, although she has made use of scientific grammars and etymological dictionaries (with the curious omission of Thumb's revision of Brugmann's *Griechische Grammatik* and of Boisacq's *Dictionnaire Étymologique de la Langue Grecque*). Through neglect of the semantic side of linguistic science she has left to others the easy task of reaping the

grain which she has laboriously sown. Will classical scholars never learn that the treatment of a linguistic subject demands linguistic training?

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E. H. STURTEVANT.

The Tradition of the Latin Accent. By James S. McLemore. University of Virginia (1917). Pp. 96.

Dr. McLemore undertakes to discuss, in this University of Virginia dissertation, the testimonia on the Latin accent from the point of view which his teacher, Professor FitzHugh, has made familiar under the name of the "tripudic theory". The reviewer does not find himself in agreement with this theory, but it would be unkind to attack the teacher over the student's head! It is enough to say that Dr. McLemore explains most of his material as due to the influence of those "hellenizing pragmatists", Tyrannio, Cicero, and Varro. Here and there he finds a scrap of evidence indicating that Latin accent was all the while a matter of stress upon the first syllable of every word; for example, Diomedes's phrase *plus sonat*, and the same author's description of the accent *velut anima vocis*; for a stress accent "is indeed the *anima vocis*—the vital principle of the word".

The bulk of the dissertation consists of a large number of passages from ancient authors dealing with Latin accent. All of this material and some more besides was collected forty years ago by F. Schoell, *Acta Societatis Philologae Lipsiensis* 6.73-215; but Dr. McLemore's chronological arrangement of the material furnishes an excuse for reprinting it. Unfortunately some of the most important passages from Cicero and Varro have been omitted, no doubt because they have already been discussed by Professor FitzHugh. Little attention seems to have been paid to the text of the passages cited; but, as far as noted, good editions have been used.

It would have been well to distinguish citations from the author's comments by different type. As it is, the reader who begins a passage from Quintilian finds himself half way through an account of a certain "tripudic" rhythm before he knows it.

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ESSEX COUNTY GREEK CLUB

The Essex County Greek Club, of which the late Dr. James F. Riggs was Secretary for the last fifteen years, will continue its meetings. Members and all others interested in the reading of the Greek Classics will kindly communicate with Mr. W. O. Wiley, 44 South Clinton Street, East Orange, New Jersey.

There came to hand lately a copy of a pamphlet of 288 large pages, entitled *University of Pennsylvania Schoolmen's Week Proceedings*, April 12-14, 1917. This was published by the University of Pennsylvania, as part of *The University Bulletins*, Seventeenth Series: No. 6, Part 1.

In the pamphlet are various matters of interest to students and teachers of the Classics, especially the following: *The Aim and Method of a College Teacher of the Classics*, John C. Rolfe, pages 202-209; *The Aim and Method of a Teacher of the Classics in the Secondary School*, Ellis A. Schnabel, 209-214; *Model Class in Latin*, Bessie R. Burchett, 214-216; *General Discussion*, 216-217.

C. K.